

BAPTIST RECORD.

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NOTES AND COMMENTS.

Very few people have any just conception of the ignorance of even intelligent Baptists concerning the denomination. One of the foremost of their preachers in Mississippi not long ago told us that Baptists had no meaning to him. This remark was based on the fact that Baptists deny that baptism is a channel of grace. During the continuance of the discussion, we request that our readers show their papers to their Baptists, friends and neighbors. Bro. Owen's sermon was the best thing I have heard at this Association. That is what a brother said in our presence at Baldwin about Elder L. S. Owen's sermon and Brother Owen has been preaching about baptism for fifteen months. Elder J. Skinner is one of the stand-bys of the Tishomingo Association, but this year he was not with us. A miserable fellow was trying to stir up a faction by saying that he was riding over the hills of Tishomingo to defeat the dead fall. He said his regards to one of the wisest things Baptists can do is to establish about forty high schools in Mississippi with sense enough to stick to their appropriate work. The way is open to do so now, but we lack the men. Elder Geo. Whitfield is just as busy as he can well be working up a state-wide interest in the great cause of Foreign Missions, but he could do good by writing an article for Christian parents on the influence of godliness in perpetuating the peace and prosperity of families. On every train almost, there are bright young people on their way to school. This is a pleasing sight, but it is still more pleasing to think of the great spiritual blessing which God has been pouring out on our schools in the past. Already this year two schools have had a blessing. How long before we hear of showers of blessings poured out on the others? I will do anything I can to help on the good cause. J. W. Lipse. Well, you can help on the good cause by writing up a certain question for the Record. We will talk about it at the Cold Water Association. To some young brethren who are so much in the habit of going out on their own, we would like to see the example of Dr. Shack, who, though for many years one of the most honored College Presidents in the country, a ripe scholar, and a widely known author is giving his mature years to preaching in the bottom, because the Bottom needs him. The pay is not much, but the future reward will be great. Clinton and the College are to be congratulated on the removal of Brother J. E. Tucker from Terry to Clinton. He will occupy the large house formerly occupied by the Editor. We call to parents no greater favor than to commend to their children the charge of Brother and Sister Tatum. One of our missionaries has baptized a flock of Methodists, and the preacher. There are a great many Methodists good enough to be baptized, and there is much water. What doth hinder? Elder L. K. Burgess is going to tell the readers of the Record after a while the essential difference between Baptists and Campbellites. He knows what they are and will make them plain. Judge J. A. P. Campbell thinks Brother Head was one of the ablest preachers that was ever in the State, and he has contributed in this issue his impressions of this departed brother. There are men now known far and wide who scarcely have a tittle of Brother Head's learning and brain power. He was one of the most finished classical scholars in the whole range of our acquaintance. Elder William Thigpen insists that we need uneducated preachers, and proposes to prove it. Come along brother, with your proof, if ignorance is a help in the ministry, we will yet hope to be a great preacher. For we have more ignorance than anything else; in fact, there never was a more ignorant baby born than this writer, and at forty-five much of it sticks to him. If Brother Thigpen can just show us that a lack of education is a good thing, he will fill a long felt want. Do let us have it, brother. "God have mercy on the little souled, envious preachers." That is the way the Reflector cases. It is aimed on the question of envious preachers. To be sure, they are a sorry tribe. The White River Association, Arkansas, resolves to withdraw patronage from every secular paper that calls the followers of A. Campbell the Christian church, deeming it an insult to other people, and the Greater thinks "this ought to have been passed by every Association of Baptists and Pedo-Baptists long ago. We seriously doubt such manner of questions, but we may be wrong. A half drunk Congressman once staggered up to Horace Greely and exclaimed, 'I am a self-made man.' Horace replied that he was glad to hear it. 'For,' said he, 'that relieves God of a great responsibility.' We expect to attend the meeting of the General Association as a fraternal messenger from the Convention. It may be that some of our readers would like to help preach the gospel to the remnant of Indians in our State, and if so, any funds sent us will be acknowledged and paid over to the proper parties. "I would like the Record better, if it said less about tobacco." That is, if you liked tobacco, yes, you would like the Record more. "Can't you recommend me to a good church in your State?" No, brother, we love you, but Mississippi needs earnest working men, who will sacrifice for the cause, and you know your weakness for easy places. Think of the churches you have worn out, and then besure not to get mad with us for writing this. Our beloved Brother S. Landrum is at Brunswick,

Ga., waiting, as he says, for a reputation or going home. Our prayer is that he may yet be spared to us. Lord Lonsdale, who, by his shameless immoralities, has become infamous on both continents, and who is now in this country as a theatrical manager, under the stage church system of England, has this year been in the hands of his control. No comment is necessary. The fruit of such a system is its severest condemnation. The Reflector thinks the Tennessee Convention which met 14th inst., the most important meeting ever held in the State. We hope to hear great things from it. The Record comes regular, and when I read it I pass it around among my neighbors, who read it with much interest. Four of them have agreed to subscribe for it as soon as they sell some cotton. I think I will be able to send up at least six new subscribers this fall. It is the best means I know of to arouse the missionary spirit among the lukewarm Baptists. A. L. Travillian. This is the way to be fellow helpers of the truth. Every subscriber obtained to a good paper is a blessing conferred on the subscriber and a help to the cause. We are praying, preaching and writing in the hope of that coming day when prohibition will bring a blessing to every village and district in the land. Let the almighty God roll on the Baptist cause. Don't leave out the brethren. Your work will be sure to tell. Some men can get hood and the old law, and they can't. The brother who simply announces that he will take subscriptions and sits down will not get them; but when a brother butchures the brethren, one by one, he succeeds. Under the head of 'Survival of the Fittest,' we print a very strong article this week from the St. Louis Republic. But few people have any idea of the alarming terrors of free divorce in our State. Already New England, so far as the old society is concerned, is doomed. The love of the family has given way to selfishness and other destructive passions. The South has time to save herself if she acts promptly. But there is no time to lose, and no other legislature should be allowed to meet without being overwhelmed with petitions to change our divorce laws so as to make them correspond to the divine teaching. One hundred and five people were baptized in the West Judson Association last year. This is one of the youngest bodies in the State, but it is moving out in missions and other good works. Eld. Berry Smith was at the Tishomingo Association last week, all aglow from a great meeting near old Pleasant Ridge church, our mother church. Between thirty and forty have been added to Pleasant Ridge. Brother Smith is not as young as he used to be, but he is preaching the gospel with his old time zeal, and the Lord multiplies his blessings. We have asked Eld. J. T. Christian, who has the finest library of any man of his age in Mississippi, and who knows as near knowing what is in it, to give us the Concession of Eminent Pedo-Baptist scholars to the position as to baptism. He can astonish Pedo-Baptists and many Baptists too. We want a consecrated man to preach to the church and teach school for them. It is not every day that such an opportunity comes along, but where the man is we can't let it just now. We need fifty men willing to accept just such a position. Kind words: It is a missionary paper also, and, as such, is doubly worthy of the support of Southern Baptists. It recently issued a missionary number full of good things about our missions and missionaries in Cuba, New Orleans, Italy, Indian Territory, etc. If you are not acquainted with the paper, address Kind Words, Atlanta, Ga. for specimen copies. The way for the Baptists of Mississippi to possess the land is to stand together around all their institutions, giving them the preference over all others. And why should they not do so? In this way have our brethren in Virginia and in other States waxed strong for the Lord. Eld. L. E. Hall thinks the two papers in Mississippi ought to be united, and he is right; but we do not intend to tell anybody, for every brother can't see it that way, and there might be trouble. There is not on this continent an organization that displays more deep statesmanship than the Woman's Christian Temperance Union, and it is the product of genuine brains. These women have a great deal of sense under their frizzly bangs. At Baldwin we met brother and sister Wages, our neighbors thirty and forty years ago. Their children were our playmates, and we were often at their home. Now that the first of years begins to settle on our head, as often as a remembrance of their goodness and unostentatious lives comes back, we feel like being better, and helping the little boys who come around us. The Tennessee Baptist says if the whiskey oligarchy are determined to make prohibition a political issue, let it come. Yes, let it come, and then will it be seen whether Christian citizenship is worth anything to save this nation. We do not love good music in church, but when a few worldly minded people get control of the organ, and wheedle, wheedle, wheedle, at jig speed, for about half a minute between verses, and sing so that its all dutch to the congregation, then our mind wanders away from the performance to those bitter words of the wise man "all is vanity and vexation of spirit." Better a thousand times have no organ than to use it as minister vanity. 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If it is a Christian, and if you are not, you had better pray, for you are writing about a thing you know nothing of. A. J. Moore. We want an article from you on the statement, "Get down at it, and tell what the Scriptures teach on that subject." "Be sure to attend the General Association." Well, sir, we expect to be there, and we hope not only to see you, but a thousand more Baptist saints, and hear good reports from all over the field. I have thought through your plan of work, and it seems to me admirable. W. C. Lattimore. Yes, but it has its weak spots, like every thing else human. President Webb wore a broad smile opening day as he faced the large crowd of splendid boys. We have seen him when he was not looking so bright, but circumstances alter faces as well as cases. The State Woman's Christian Temperance Union Convention made a very fine impression on the city and left a delightful influence in our homes. Brother Christian will aid Pastor Mathis in a meeting at Canton soon. The religious interest of every State demands that a goodly number of men devote their lives to that State. Transients can never fix the religious character of a people. No man felt this more than General Lowrey, who declined large city pastorates to stay with tiny woods churches. And few men have lived to more account than he. Would it be wrong to pray that the Lord will either convert from the error of their way or take to himself those people who hinder the Lord's cause. What do you say Brother Melvin? You know that some in Paul's day hindered and would have been glad to see the government to look up labor items in the city of the Southern States. He does not forget that he is a Baptist in the mean time. There is something in politics right hard on Baptist simplicity. What Baptist believe in shouting? Yes, and practice it too, when they feel like it. Brother Bunting is about this shouting business. How was it away back in the unstarred times of the Apostles and Prophets? 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HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell

POETRY.

A Fable

BY M. R. A. STONE.

A low-grown vine had neared a friendly fence,
But finding there her eager runners
Bewailed the fate that kept her
In this side of the garden's pale,
hid by the binding shade.

Whereat, one struggling branch, for
all it rest
Took up the challenge given free
and fair
For let its tendrils find the rule,
rough edge,
And, clasped thereon, it climbs to
bloom and bear.

MORAL:
Make thou the hindrance in thy lot,
Faith's ladder upward from the
earth.
Hug not the ground—lay hold and
rise.
Achieving so thy right of birth.

—New York Observer

EDITORIAL.

CONVENTION AFTERMATH

A glance into the meetings of the W. C. T. U. Convention which met recently in our city would have convinced the most skeptical that the spirit of *union* in Christ does exist in the hearts of Christians of all denominations. This organization, numbering in United States 300,000 women, embraces in its membership communicants of all evangelical denominations. The ruling idea of the organization is to win souls to Christ.

Believing that the open saloon is the greatest hindrance to soul-winning, their efforts are directed against it mainly. All who attended the recent meetings, so far as we can learn, went away saying good things of the assembly of ladies from all parts of the State. "Their presence has left a benediction upon the city," said one.

"I never again shall be so careless about using my influence aright as I have been in the past; those women showed me a more excellent way."

"I shall always thank God for sending Mrs. Chapin to Jackson," said a distinguished Christian gentleman.

"These ladies seem so terribly earnest that I do not think they will stop short of success."

"I was agreeably surprised at the manner of conducting the W. C. T. U. meeting; the spiritual tone was to me marvelous."

"I believe the W. C. T. U. of Mississippi will do a good share of the education of public sentiment. I had almost said the creation of public sentiment in favor of Christian temperance."

"I did not know that women could be so self-possessed, so gentle and lady like, and yet grapple with such weighty questions," said one gentleman.

"I was surprised at the spirituality of the body, and whether I approve all their methods or not, I must bid them 'God speed' in the object aimed at—closing the saloon," said another.

"I wish they'd come again; they did so much good this time."

We cannot mention all the words of commendation, but one of Jackson's faithful pastors tells of a man who says he found Christ through the words of one of the W. C. T. U. women. Surely this last reply for all the toil and care and reproach that may have fallen to the lot of these women whose watchword is, for God and Home and Humanity. We can in truth say, "hitherto the Lord hath helped us," and go on trusting him, even to the end.

TO THE CHICKASAW ASSOCIATION.

At the last meeting of the Chickasaw Association a missionary quilt pieced by "Aunt Peggy Caldwell"—a mother—yes, a great grandmother—in our Baptist Israel was bought for \$23.50, and with many kind words, appreciative of my work through the Record, was voted to me as a love gift from the Association.

To say that I am deeply touched by this manifestation of Christian regard is but a faint expression of my feelings. It has called up so many tender memories that I find tears blinding my eyes as I write.

It was in this Association that I first found a home when I came to this State. I put on Christ by baptism in the bounds of this Association and it was my privilege to know and labor with many choice spirits within her borders in years gone by, many of my former pupils and their children are among her membership, many of her members who have passed to the church triumphant held and still hold warm places in my affections. This new evidence of regard from a people who in time past gave so freely of loving kindness to me has given me a deep sense of gratitude to God for the place He has made for me in the hearts of strangers. A letter from a sister says this:

"The ladies of Cherry Creek

church met and quilted the quilts given you by the Association. We did our best. Your heart would have been filled with gratitude if you could have seen what willingness and cheerfulness (and I was about to say affection) they executed the work. They looked just like they were preparing something for some dear loved one. I believe they do love you for what you give us on the 4th page of our paper."

If any should feel inclined to object to this personal mention in the denominational paper I would like to disarm their criticism by saying that I know no speedier or surer means of returning thanks to the donors than through the Record. I cannot write to them individually and if I wanted to write to them collectively at the next assembling of that body, some of the dear hearts that gave me unstinted appreciation might be stilled in death. To each and every one of the givers I return sincere and heartfelt thanks, and "the quilt" shall be a memento, not only of the Christ-loving sister who, having raised a family for God and her country, in her old age will not be idle, but does what she can for the Master, but also of the body of faithful men and women who welcomed me as a stranger, cheered and helped me in the days of my husband's ministry, and even after years of separation have loved me for my work's sake. With a prayer that the all-wise and tender Father may suit blessings and mercies to the necessities of these dear people I am theirs for the Master's sake.

M. T. GAMBRELL.

YOUNG HOPEFULS.

Letter to the Young Hopefuls.

A little boy on his way to school one morning, found his desk mate's knife by the roadside. Instantly he recognized it, for the two boys had sat there until almost dark the evening before planning their future, what they were going to do when they were men.

"This is a fine one," said the little fellow, turning the knife over and examining the bright blades and pearl handle.

"I would swap and pay boot it—the boy stopped short, looked eagerly at the knife for a moment then hurriedly slipped it in his pocket, muttering, 'It is mine, for I found it.' He looked earnestly around, then hurried on to school, the little knife safe in his pocket, and a little *sin* deep in his heart.

This boy grew to be a man and died in jail after a most wicked, miserable life. His last words were:

"Tell the boys to beware of little sins."

Did you ever read of Esop's man who was hung for stealing a state pen?

When he was a little boy he carried home from school a pencil, and asked his mother if he must return it to its owner.

"No," said she, "keep all you can get."

He took her advice until the gallow took him and when the rope was around his neck and his weeping mother went to kiss him good-bye, instead of a kiss he bit her and told her if she had whipped him when he stole that pencil he would never have been hung.

King Solomon, the wisest of men, who had all that riches, honor and pleasure could give; warns us against sins. He calls them "little foxes" and he says they "spoil the vines."

When we go to the state prisons and see those men and women with their scowling faces we ought to remember they were once little boys and girls with perhaps, as bright a future as ours, and that it was the little sins that tempted them to the criminal acts. You perhaps have the same temptation that, placed some of them behind the prison bars and unless you control it, it will control you. It will lead you on little by little until stealing becomes easy and lying grows natural.

There is not a girl or boy living who would tell a story, take a penny, taste wine or do any thing however small if they thought they would be hung for it.

But old Satan understands the case better than we do. He does not tempt us to take a hundred dollars at first. He only makes us want a dime so badly that we actually persuade ourselves it is not wrong to take just a little. Remember some one said, "He who takes a dime will steal a dollar."

Let us resolve now to shut out these little foxes before the vine is spoiled and let us never cease to pray, "Keep us from temptation more than we are able to bear."

BESSIE LACKY.

Columbus, Miss., is again in the clutch of saloons, voted upon the city by the negro vote. And yet Columbus is guardian of the State jewel, and has eleven hundred pupils in her public schools. Besides many others in private schools. How long, oh! Lord how long?

TEMPERANCE.

When the question of "reverence" "internal improvements," "money to run the government" and "money to run the public schools" is being so learnedly and logically discussed we would like to interpose a woman's question to every father. The question propounded by Mary J. Aldrich.

Which of your boys, will you give in order that your city may be lighted with gas or brilliant with electric light? Which child can you spare to help your city grade and pave its streets? How long will you consent to tread on side walks that the blood of souls has enabled your city to lay for your convenience?

Shall party ties, or the love of gain accruing from houses rented in the business of retailing the fiery fluids, or hope of gain from grains sold to distillers or brewers, overcome the love of country, of suffering humanity, of the souls of men? Let us as Christian citizens, among the people by the force of argument and kindness, and at the polls in the exercise of our rights, seek to remove the greatest evil to our land, as is admitted by hundreds who call themselves temperance men, and yet do nothing for its removal. Presbyterian Synod at Pittsburg in 1873.

We have over 400 men at work here. We find that the present license law has a very bad effect upon our employes. We find on comparing our production in May and June of this year [1898] with that of the corresponding months of last year [1897], that in 1897 with 375 men, we produced eight per cent. more goods than we did in the same months in 1898, with 400 men.

We attribute this large falling off entirely to the repeal of the prohibitory law, and the great increase in the use of intoxicating liquors among our men in consequence. Oliver Ames & Sons, North Easton, Mass.

We call attention to the fact of the increased number of commitments made during eight months of the present year (1898), when the sale of spirituous liquors has been almost wholly unrestrained, over those at the same time in the preceding year, when the public sale was prohibited and to a great extent stopped. The commitments in 1897 from February to September inclusive, were 63, and in 1898 during the same months, 136. The general fact is undeniable that a very large proportion of offenses against law which bring men to prison are committed through the agency of intoxicating liquors and that their increased public sale adds to the number of crimes committed and the number of persons convicted. Report of the inspectors of the Mass. State Prison.

The official report of the chief of Boston police shows for a period of three months, ending October 1, 1898, shows an increase of 794 cases of drunkenness and disorderly conduct over those of the corresponding period of 1898. Surely if this increase of drunkenness and its results is admitted, can the proposition that a license law would promote temperance and the moderate use of intoxicating liquors be longer maintained? The rapid increase of crime and violence during the past year over former years is without precedent in the history of criminal experience. The state prison and houses of correction never held such numbers as at the present time. Is it unfair to suggest that the open bar in every street is to a considerable extent responsible for this state of things? Chief Constable of Mass., in a report to the Legislature, Jan. 1899.

SELECTED.

The Pucker in the Forehead.

It is because of the old-fashioned bonnet with the shadowy brim that the good Quaker grandmother whom I met the other day had no pucker in her forehead just over the parting of the eyebrows? Is it owing only to the pretty millinery of the day that our girls, even before they are far into the twenties, acquire that anxious line, which mars the smoothness of the brow and gives a fretful look to the sweetest face?

Perhaps the bonnet has something to do with it, and the instinctive frown, which the too intrusive sunshine causes, produces the petulant expression which is seen on the countenances of many women. Age and youth seem alike to share its marring touch, and the softening effects of waves, curls and frizzes are not able to modify it much.

But the reason for the pucker lies deeper than the bonnet. That in the Quaker sister is only the outward and visible sign of an inward and mystical quietness, born of self-control, and cultivated in the repose of faith. Self-control, with-

out faith never blossoms into the sweet tranquility which enfolds its possessor like a radiant and tender atmosphere. It is the heart at rest, and at rest in the Lord, which imparts ease to the movements, gentleness to the tone, and loveliness to the plainest features.

"When he giveth quietness, who then can make trouble?"

There are many dear sisters and mothers in the household of faith who have tried the plan of living in daily dependence upon the divine hand, of taking all their little cares and pin-pricks, as well as their great trials, to the mercy seat, and who, in consequence, abide in peace. Yet the pucker in the forehead denotes that a great multitude are still in the house of bondage, and have the wilderness to cross before they shall reach the promised land.

Why do we live wear upon us so? Why are we so fretted about comparatively small things?

In the light which a sudden shock or a gust of sorrow flings over the pathway, we have all marvelled that we had been so upset and irritated by petty happenings, accidents, trifles, such as fall into every day's story.

If we not resolved, it may be our knees, that never again will suffer ourselves to be shaken by any small thing, that from henceforth we will rise superior to the minute irritations and exasperations which beset us in our housekeeping, and in our care of the child en-

And then, dear friends, has it not been in your experience as in mine, that the crash of breaking china, the grease on the dining-room carpet, the dainty bit purloined by the cat, the favorite flower broken mysteriously when the dog watched but was on the point of blooming, the newspaper missing, the dinner ruined, the opened forgotten and the parlor flooded, the window panes telescoped by a boy's unlucky ball, the clean passage tracked by a muddy foot, the new book left face downward and wide open, to its detriment, under the sofa cushion—these things and others like unto them have made wreck of your good intentions, and filled you with dismay.

It easy enough to affirm that in perfect housekeeping none of these contretemps occur. Unfortunately in our busy American life, few women have time, strength, or genius for perfect housekeeping.

To tell the plain truth, few of us can afford to be merely domestic women. We do, for the sake of our families and to satisfy our own conscience, determine that we will have decently clean houses, good sweet bread, and honest roast and broil upon our tables. But to keep house thoroughly, with one servant or none, or at most with two, implies attention to a dozen things daily, apart from and beyond cooking and cleaning. We see to the "needs must." We wisely, in my judgment, let very much else alone.

For no woman does her duty to husband and children who confines her care of them to the mere processes of the kitchen and the nursery. For their sakes, wife and mother ought to read, ought to go to women's prayer-meeting and missionary meetings, and to bear a hand in church work, and the work among the poor and the sick, which appeals to us all, in our degree.

It is the woman who, while not neglectful of her own home and its duties, has interests beyond its doors; who trains her sons and daughters for large usefulness. It is the woman who, while attending to the prosaic wants of the household, yet finds her hour for calm waiting at her Savior's feet, whose children shall by and by remember "mother" with revered affection.

Meanwhile, as we have so much to do, how are we to avoid that pucker? How shall we keep our spirits steady and cheerful, so that they shall write no tell-tale lines on our too quickly ageing brows? The Word will answer our inquiry.

"My peace I give unto you, not as the world giveth."

Yes, blessed Master, there is a peace that passeth understanding, and the secret of it is with thee. Thou dost bestow it on thine own. Superficial agitations do not disturb it. It exists, dominant over all tremors, pure as heaven. We may have it for the asking.

Alas! there is asking with little sense of want behind it. And sometimes we are not ready nor willing to let the Lord answer our prayers. We cannot consent to the sacrifice of our own desires, nor the surrender of our wills, which he requires. We ask amiss, or we shrink from the duty next to us, which must be done willingly or the Lord can bless us as he waits to do.

We present to him, not an empty cup to be filled, but a cup already brimming with worldly ambition or foolish vanity. It is the attempt, in some instances at least, to serve two masters, Christ and the world, which prevents our receiving peace when we pray for it, and deepens till it is graven as with an iron pen that pucker in the forehead.—Interion.

Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.

(Great Jackson Route.)

Passes Jackson.
[Nos. 1 & 2 Sunday excepted.]

NORTH BOUND.
No. 2, Express arrives.....5:20 p. m.
leaves.....5:40 p. m.
No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....3:45 p. m.
leaves.....4:05 p. m.
No. 3, Mail leaves.....1:28 a. m.
L. F. MONTGOMERY, Tkt. Agt.
J. TURNER, Div. Supt.

YAZOO & MISS. VALLEY R. R.
Leave Jackson.....6:30 a. m.
Arrive at Jackson.....9:30 p. m.
—Except Sunday.
L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....9:57 p. m.
Arrive at Meridian.....3:00 a. m.
Freight leaves Jackson at 12:30 a. m. and 10:30 p. m.

WESTWARD.
Leave Jackson.....6:30 a. m.
Arrive at Meridian.....12:30 p. m.
Freight leaves Jackson at 12:30 a. m. and 10:30 p. m.

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(Mississippi Valley Route.)

SOUTH BOUND.
Leave Memphis.....4:30 p. m.
" Vicksburg.....1:00 a. m.
Ar. at New Orleans.....9:00 a. m.

NORTH BOUND.
Lv. New Orleans.....5:00 p. m.
" Vicksburg.....1:13 a. m.
Ar. at Memphis.....9:30 a. m.

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NATCHEZ & JACKSON R. R.
GOING WEST.

Mail leave Jackson.....6:30 a. m.
Arrive at Natchez.....12:25 p. m.
Freight leaves Jackson.....8:00 a. m.

GOING EAST.
Mail leave Natchez.....7:30 a. m.
Arrive at Jackson.....8:15 p. m.
Freight arrives at Jackson.....8:15 p. m.

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